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HINTS TO SABBATH SCHOOL TEACHERS.

In your Magazine for May, I offered a few remarks on the character of the instruction which should be given in Sabbath schools. Permit me now to suggest what ought to be the character of the instructors. Without further preface I would say, that to be eminently useful, they must be distinguished for piety, prudence, punctuality, patience, and perseverance.

Piety in teachers is of great importance. I do not say that all who are not decidedly pious should be excluded from this office. Were this regulation established, it would be extremely difficult, if not impossible, in many places, to obtain a sufficient number of teachers. Besides, many practical truths may be explained to children by those who have not felt the power of the gospel on their own hearts; and it is an interesting fact, that a great number of teachers have themselves been taught the way of salvation, while they were imparting knowledge to their scholars. Nevertheless, the dominant influence pervading all our Sabbath schools should be fervent and enlightened piety. If teachers would be successful in their vocation, they must keep their own hearts with all diligence, and go from week to week to their respective classes humbly, but earnestly invoking the blessing of God on their labors; they will then be prepared to address their pupils with a tenderness, solemnity, and skill, which can scarcely fail of being successful.

Prudence is highly requisite in a Sabbath school teacher. If you would exert a beneficial influence over children, you must gain both their love and respect. If you fail in this, your ascendancy over their minds will be proportionably feeble. Guard then against all trifling conversation and levity of deportment in their presence. Avoid rash language and frequent changes in your mode of government. Maintain, as much as possible, an evenness of temper towards them. Let them know, not so much from your words as from your conduct, what they may expect, according as their be-

haviour is good or bad. In this way it is believed you will gradually and most effectually secure their confidence, esteem and love.

Be punctual. If your school commences at eight o'clock, never feel satisfied to be there at fifteen minutes past eight. Be in your place precisely at the appointed time, whatever that time may be. A rigid adherence to this rule will have a happy effect on yourselves. It will work in you habits of forethought and activity and regularity. It will have a favorable influence on your scholars. Observing your example, they will themselves form a habit of punctuality. They will be ashamed to be sometimes late, when they perceive that you are never so. And lastly, it will have a good effect generally on the school. It will promote harmony, order, and silence. There will be no waiting on the part of the scholars for a tardy teacher. There will be no interruption of classes that have commenced their lessons, by the movement and noise of teachers, coming in late; and there will be that calm pleasure which is better felt than described, arising from the impression that each is cheerfully, assiduously, and punctually fulfilling his duty.

Patience is peculiarly necessary. No Sabbath school teacher can be very successful, unless he have a large share of patience. Many pupils are under no control at home. They do as they please six days in the week, and it can scarcely be expected that they will meekly submit to restraint on the seventh. And yet, it is of great importance to bring them into subjection to wholesome authority, to persuade them to abstain from all vicious courses, and to inspire them with desires for that which is excellent and praiseworthy. Here is indeed a Herculean task. But it may be performed—not however without great patience. And to increase this patience, a teacher should frequently reflect on the evil influences to which such children are daily exposed, and the forbearance which on this account he should exercise. It will be well for him also to think of the delight he will feel should he be the instrument of reclaiming such children from wretchedness and sin, to glory and to virtue. A teacher, if he would do any good, should constantly suppress the manifestation of peevishness in a Sabbath school. "Never correct in anger," is an adage which ought to be engraven on the memory of every Sabbath school teacher. I have felt indescribable mortification, when I have seen a teacher, even in the house of God, stand over a boy with visible emotions of displeasure, for fifteen or twenty minutes, sometimes striking him with the palm of the hand, and sometimes shaking him so violently as to show that, could he do it with impunity, he would inflict severer punishment. Said I to myself, "there can be but little of the meek and bland spirit of Christianity in such a teacher. He creates more disturbance than the offending boy; and, however good his motives may be, he is not yet qualified to have a class in a Sabbath school." To all who are teachers I would say, "Let patience have her perfect work."

Perseverance in Sabbath school teachers is requisite to their success. The character of the young is not formed by accident, nor at once, but by repeated, various, and continued instructions. They need "line upon line and precept upon precept, here a little

and there a little." Do not therefore be discouraged because you do not see the immediate fruit of your labors. The seed may have taken root—a new and divine life may have commenced in some of your scholars, although you do not perceive it. Or success may for awhile be withheld to try your faith and patience and love; and when these are evinced, the Lord may bless your pious endeavors. The instructions you have given may not have been adapted to turn your pupils from the paths of disobedience to the wisdom of the just. And if the truths themselves have been suitable, there may have been a defect in the manner and spirit in which they have been communicated. Your failure should lead you to examine your motives and mode of teaching, and incite you to earnest prayer, but not to withdraw from the service. Perhaps other truths and other feelings, accompanied with the blessing of God, will be followed with the good you desire. Whatever may be the result, let this sentiment be fixed in your minds: that it is your duty to instruct the young, and that it is the prerogative of the Almighty to bless your instruction.

But you have much to encourage you. Multitudes of children have been converted in Sabbath schools. And he who has blessed these means of instruction, is the same yesterday, to-day, and forever. "Be not, then, weary in well-doing; for in due season ye shall reap, if ye faint not."

"Let those that sow in sadness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And shout the blessings home."

I regret that my remarks on this subject are not more clear and forcible. I feel that I have not done adequate justice to it. But I shall have attained my object, in part, if these hints should cause all the teachers who read them, seriously to consider whether there be not an intimate connection between their piety, prudence, punctuality, patience, and perseverance, and the religious prosperity of their respective schools.

ALPHA.

THE GLORY OF GOD THE GRAND MOTIVE IN DUTY.

[Continued from p. 146.]

Two things deserve attention. The reasonableness of the duty which requires us to make the glory of God the grand motive of action; and the manner in which we ought to perform it.

1. The duty is reasonable on account of the exalted character of the Supreme Being. He stands in no need of our services: "He dwelleth not in temples made with hands, neither is he worshipped as if he needed any thing." He is not dependent on any of his creatures for happiness; that would have been the same, if neither men nor angels had ever been created.

If we trample on his rights and violate his law, we cannot in reality injure him ; he forever remains the same. We owe him our supreme love and constant service ; and if we withhold these, he will remain equally happy. And if angels and all other rational beings should pursue the same course, his felicity would not in the least be affected by it : for he could in a moment destroy them all, and produce an equal number to whom he could exhibit his glorious character and perfections.

He is greater and better than all other beings. We can hardly find language to express a comparison between the infinite Creator and worms of the dust. "All nations before him are as the drop of the bucket ; the light dust of the balance ; less than nothing and vanity. He weigheth the mountains in scales and the hills in a balance ; he taketh up the isles as a very little thing ; and holdeth the waters of the ocean in his hand."

This sublime description conveys but an inadequate idea of the infinite God. He is a sea where all our thoughts are drowned. A particle of dust bears a nearer proportion to the whole universe, with all its rational beings, than all these bear to God. And he is as much better than other beings, as he is greater. "The heavens are not clean in his sight, and his angels are chargeable with folly ;" how vile then must man appear in his sight. There is an infinite moral distance between perfect purity and polluted man.

It is reasonable, therefore, that he should be regarded more than all other beings ; his wishes consulted ; his commands obeyed, and himself glorified, by us in all that we do. We have, therefore, no right to be governed by self-interest, or be satisfied with merely regarding the welfare of our fellow-men. And it ought to be the grand object of all our conduct, as well as of each individual action, to aim at his glory. This is the voice of reason.

And it is equally proper that God should regard his glory in all he does, as the principal motive of action, on account of his greatness. Hence the Scriptures represent, that all things were made for his glory : and he certainly could not be influenced either by a higher or a better motive.

In the creation of the world and the innumerable beings therein, he could not expect to increase his happiness, or gain any advantage. He could merely design to make such an exhibition of himself, of his glorious attributes and perfections to the view of rational creatures, as would lead them to love, admire, adore, and praise such infinite excellence.

As the happiness of the Deity cannot be increased by his creatures, so neither can they make any addition to his glory. To glorify him, therefore, does not imply any addition to his glory, but only the act of praise, which it is in the power of his people to perform. Hence he says, "Whoso offereth praise, glorifieth me :"
And Christ says, "Let your light so shine that others, seeing your good works, may glorify your Father in heaven."

In both of these cases, it is evident that praise is intended ; and the same idea is conveyed in the remark of an apostle ; "Whether ye eat or drink, or whatever ye do, do all to the glory of God." As

therefore, the grand object or motive of all his actions is, that he may be praised or glorified by all his rational creatures; so it is made our duty thus to glorify Him; and the duty is as plainly enforced by reason and the fitness of things, as by the authority of the sacred Scriptures. And the duty is precisely what each would approve and require, if placed in such an exalted station with respect to inferior creatures. Nothing could be more reasonable.

2. The duty is enforced by a consideration of all his temporal mercies. He has created us rational beings, and made us capable of contemplating his wonderful works and his glorious character; and of enjoying pleasures far above the beasts of the field and the fowls of the air; and capable of an infinite progression in knowledge and happiness; and rising to an equality with the angels of heaven. And being indebted to him for all these blessings, it becomes our indispensable duty to show our gratitude by continual praise, and glorifying him.

God has not only endowed us with these faculties, but he has upheld and supported us from our earliest moments till the present time; and in the enjoyment of our reason, and health, and bodily organs, friends and all the comforts of life; so that his goodness has been constant, and his mercies innumerable. All these lay us under still greater obligations to the performance of this duty, and show us that it is reasonable, although generally neglected, in consequence of the depravity of the human heart.

3. We might urge likewise the exhibitions which he has made of his grace, mercy, long suffering, and patience, in the salvation of sinners, without which, neither angels nor men would have had a perfect knowledge of the divine character. All these lay us under new obligations, and especially if we have experienced the effect of that grace and mercy which confers blessings infinitely greater than all others, and involves our eternal happiness: it forms the climax of our obligation to glorify our Creator.

4. We might take into consideration his command to have this duty performed by all his rational creatures; by which, independently of every thing else, it becomes the duty of all, both saint and sinner, willing, or unwilling, in all circumstances, and in every condition. And those who refuse will be accountable to him as the final judge; and as this has been the principal duty of man, so the neglect of it will be the principal ground of condemnation.

Our rewards and punishments will be in proportion as this duty has been performed or neglected; for there will be degrees, both of happiness and misery; while the wicked are punished according to their crimes, the righteous will be rewarded in proportion as they have glorified God. Those who have performed this duty will then be found so have acted like God, from the same motive, and to be fitted to dwell with him forever. And those who have not, will not be able to escape his hand, or offer any excuse. They would not do their duty, and must, therefore, submit to his justice.

GAIUS.

[To be continued.]

RECOLLECTIONS OF PRIMITIVE CHRISTIANITY.

NO. II.

To sketch all the lovely traits of character in the early Christians, in any manner worthy of their high importance, would require a volume. It would be exceedingly interesting indeed, to pause on every feature, and contemplate it until we had acquired it for our own; but the most that our limits allow, will be to glance only at some of the most prominent;—and as we have already considered the conduct of the primitive disciples among *themselves*, we shall now look principally at those traits which have particular reference to their relation to the *world*.

Nothing is more evident, then, than that *it possessed not their affections*.

It is a very nice and difficult point to determine, how far a Christian may mingle with the world, and be innocent. A mistake here is very easy to be made; and in avoiding one extreme, there is great danger of running into the other. Perhaps it is impossible to prescribe any precise rules on this subject that will apply to every case; and even if the line of separation between Christians and the world could be exactly defined, the very best rule of conduct which we could adopt, would be the cultivation of a devout and holy disposition. A pious heart is in every case the best casuist; and were we always careful to cherish its devotional feeling, there would be but little danger of our ever doing wrong. Let a Christian, when brought into any peculiar strait, ask himself what course would be most for the glory of God; and generally speaking, his question of difficulty will be solved. Or if he cannot always determine this point, he may gain assistance from a recurrence to the practices of Christ's first disciples.

Now it is evident, that though we are sometimes at a loss to find the exact line of separation, there is a line, broad and real. The primitive Christians acted on the ground that there was, and hence derived all their peculiar hopes and enjoyments. They evidently looked upon this world, rather as a place of banishment, than as their home; upon its friendship as sinful and dangerous; upon its stations, its riches, its pleasures, as dreams. They considered themselves as probationers for heaven, and that their only business here was to glorify God, and to make others Christians. These few facts may comprehend all that is distinctive in the Christian character, and constitute of themselves a sufficient test of Christian discipleship. It was from principles like these that "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." It was from principles like these, that all the ancient saints submitted to poverty and reproach—wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented. For in the language

of Minucius Felix, himself an early Christian, "that man goes happier to heaven, who is not burdened with the possessions of the world. We choose rather to contemn riches, than to possess them; preferring innocency and patience to them, and desiring rather to be good, than prodigal. Our courage is increased by infirmities, and affliction is often the school of virtue."

The conduct of the primitive Christians was marked by *deep seriousness*. A seriousness as much to be distinguished from a morose and morbid melancholy, as from a thoughtless and foolish mirth. It was a seriousness that derived its character from the nature of those subjects which are the theme of Christian contemplation—from all that is pure in communion with God; from all that is ennobling in a sense of our relation to immortality; from all that is subduing in the thought of death; and from all that is grateful in the consolation of the Christian hope. There is nothing, surely, in the contemplation of such subjects as these, inconsistent with a calm and substantial pleasure, or even with the most thrilling joy; and if at any time they tinge the mind with a shade of pensive and disturbing grief, it is more in consequence of its anxiety for the safety of others, than of any distressing apprehension for its own.

This was precisely the seriousness of the primitive Christians—uniform and consistent throughout. They had no time, they had no heart, for light and trifling amusement. An omniscient God above, an awful eternity before them, the pains and agonies of the cross, gratitude to the Saviour, the value and danger of the immortal soul, all constrained them to be sober minded. And why should not the same restraints operate on all Christians, in the same manner? Have things so altered that we may retain our hopes of heaven, and at the same time yield ourselves to the tyranny of passion or of pleasure? Have sin and holiness become so congenial, that we may suffer ourselves to be led willing captives to Satan, and still be possessed of the love of God? If not, what can we think of those who, professing godliness, can indulge, apparently without compunction, in the idle scenes of this world's giddiness? Or what can we think of those who in certain situations can wear the garb of sanctity, and manifest feelings of religious tenderness, while in others, they can throw off the character of the Christian, and give loose to every expression of unhallowed mirth? Do not such deserve the cutting rebuke that was once addressed to the inconsistent Peter, "Did not I see thee in the garden with Him?" Where in the Bible, where in reason, where in conscience, can we find a license for such inconsistency? Oh,

" 'tis pitiful

To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; or to treat
The skittish fancy with facetious tales,
When sent with God's commission to the heart.
So did not Paul.

No; he was serious

In a serious cause; he would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assail'd in vain."

The early Christians were characterized by *humility*. This is a grace peculiar to the Christian religion. How little it was practised or even known in the heathen world, appears from the fact that they had no name for it. But it is a virtue of passing excellence, and has been deservedly esteemed as the highest Christian attainment.

It was remarkably conspicuous in the blessed Saviour himself. "Though he was rich, for our sakes he became poor, that we through his poverty might be made rich." "He made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men." Christ's blessed feet his disciples followed, and beautifully exemplified the same heavenly virtue. In all their intercourse with the world and with one another, they always exhibited the loveliness of a lowly mind. They possessed the deepest conviction of their unworthiness—a sense of their entire dependance on God—and of the necessity of his smile to afford them any real enjoyment. They were prepared therefore to esteem others better than themselves; and while this principle preserved their own souls in safety, it was the fuel that fed their animation, and the secret of all their usefulness to others. Hence the appeal of Paul to his Ephesian brethren. "Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews;" and hence, in every age, the holiest men have been the most humble, "just as the corn," to use the language of the excellent Cecil, "which is fullest in the ear, inclines itself most to the earth."

Another trait in the character of the primitive Christians was *activity and benevolent exertion*. They contemplated man as a sinner and a sufferer. They knew of a way of recovery from the fearful gulf of moral ruin in which he was plunged. Their own bosoms had thrilled with the joy of this salvation, and they longed to point the downcast eye of the hopeless and the lost to its blessed repose. Their souls were fixed on this grand object—of rescuing men from misery and sin, and they pursued it with a warmth of zeal and a strength of effort which no ingratitude could weaken, no obstacles withstand, no discouragements repress, no distresses chill. They came up cheerfully to the work, sustaining the spoiling of their goods, knowing that in heaven they had a better and more enduring substance, and a quieter and more endearing home. They knew that their duty was to yield themselves entirely to God, and that with this, selfishness and self indulgence were utterly inconsistent. Their property, their talents, their influence, their whole souls, they surrendered therefore a living sacrifice on the altar of their holy faith. Hence the declaration of Paul, "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Oh, when was ever heroism so lofty, philanthropy so warm, benevolence so pure, self-consecration so entire? Where can we discover brighter traits of moral courage than in those men, who, in laboring for the good of

man were led to endure derision and contempt, mockings and scourgings, winds and billows, stripes and imprisonments, tortures and death? Would to Heaven that such an elevated piety might again characterise the church. Would that it were even now exhibiting through all our conduct its delightful and holy features; pervading our whole affections; beating with every pulsation; warming with every breath; and stamping its blessed impress on our hearts, our minds, and our souls.

S. P. H.

FULLER ON COMMUNION.

Conversations between two Laymen, on Strict and Mixed Communion; in which the principal Arguments in favor of the latter Practice are stated, as nearly as possible, in the Words of its most powerful Advocate, the Rev. Robert Hall. By J. G. FULLER. With Dr. Griffin's Letter on Communion, and the Review of it by Prof. Ripley, of Newton. Boston: Lincoln & Edmands. 1831. 18mo. pp. 321.

WE greet the appearance of this work with much pleasure, as we deem it well adapted to give Scriptural views of a subject which has been very much misunderstood. In the system of faith and practice to which the Baptists profess a peculiar attachment, there is probably no feature so repulsive to a superficial observer, as what is commonly designated *strict communion*. It has often been regarded as the mere appendage of a sect, arbitrarily adopted in a less enlightened age, and now pertinaciously retained by the pride of party spirit, or that stern bigotry which gives to transient rites and forms, the dignity that belongs to the essential doctrines of Christianity. With such views of its character, it has often been sagely predicted that the prevalence of light and piety would ere long annihilate it: and that the record of its existence would only serve to remind us at last of the frailty of human nature, and of the ignorance of darker times.

While many have thought and spoken thus, the Baptists themselves, though aware of the difficulty of making their sentiments appreciated, have yet held as strict an adherence as formerly to this peculiarity, and have felt no tremors respecting the ultimate triumph of their principles. Firmly believing that in the Bible they have seen the will of the Legislator of the church clearly expressed, defining the subjects, and *prescribing the order*, of the positive institutions of the gospel, they have not dared to swerve from a rule so high, in conformity to any human opinion, however adorned by learning, or sanctioned by antiquity.

With this statement of their views they have generally been satisfied. Their argument is based solely on *divine authority*; simple, concise, easily comprehended—not needing elaborate discus-

sion, but from the difficulties with which human ingenuity has enveloped it. While they have seen the outline of the constitution of the church, exhibited in the commission of Christ, in the precepts and practice of the apostles, they have felt it their imperious duty to adhere to it: nor has this sense of obligation been at all diminished by the eloquence of those who are wont to charge them with excessive scrupulousness, and to extol in lofty terms, the liberal genius of Christianity. Although it has been painful to be separated in external church fellowship from those with whom they have cherished a cordial communion of spirit, it has ever been a consolation to know that, others being judges, they have not deviated from the course which our Lord prescribed, but that the schism has originated in the alienations of others from the acknowledged practice of the apostles. And why should such an adherence to the pattern set before us in the divine word be called bigotry? Is not a true spirit of obedience, which is essential to Christian character, most clearly evinced in a readiness to bow to a divine command, even in those cases, where we cannot see the reasons on which it is based? If then baptism be, (as evangelical Christians generally admit) the initiating rite of Christianity by which a connection with the visible church is constituted, and if the communion be an ordinance peculiar to the church as organized in a visible body, would not the Baptists be guilty of a gross inconsistency, in mingling in church fellowship with those whom they consider unbaptized? Would they not be condemned by their own consciences for treating with neglect that positive institution, which our Lord committed to the keeping of his disciples in his last solemn charge previous to his ascension? And could they expect the approbation of the King of Zion, in thus acting contrary to the convictions of their own minds, from mere complacency to their brethren?

The importance of these considerations will be more clearly apprehended, if we keep in view the design of positive institutions. As says Bishop Butler, "the reasons for them are evident, they are manifestly necessary to keep up and propagate religion in the world."* They are designed to give a proper organization to the people of God—to mark them as a distinct association, and thence to preserve the purity of the church. They also set forth emblematically the fundamental truths of religion. When strictly adhered to in their primitive order and simplicity, their good design is accomplished. Let but the dignity of baptism, as the initiating ordinance of Christianity, be fully retained—let it be ever viewed as the "putting on of Christ," the emblem of "death to sin," and a "resurrection to newness of life;" as "the answer of a good conscience toward God;" and to those who have thus stood forth in a visible relation to the Head of the church, let the appointed elements which "show forth the Lord's death," be often administered to cherish and strengthen the principles they have professed; then at once the structure of the church resembles the apostolic model, and is effectual, as far as possible, to the preservation of her purity. Then may

* Analogy, Part 2. Chap. V.

we appropriately say, "Walk about Zion, go round about her, tell the towers thereof, consider her palaces, that ye may tell it to the generation following." Thus may she be transmitted from age to age, shining in the beauty of holiness, protected by the form of her constitution from the corruption of worldly influences.

As we read the history of the Christian church, we see the truth written as with a sunbeam upon its pages, that the *purity of her constitution is directly connected with the purity of her doctrines*. The tendency of the church of Rome to merge into the world, and to form that unholy alliance with the State, which we behold at this day, was early developed in a disposition to treat the ordinances of Christ lightly—to change the modes of those which did exist, and to institute new ones, according to her views of expediency or propriety. When her wealth and power and numbers had increased, her worldly spirit could not brook submission to ordinances so humble and so simple; and thence she sought to give them more inviting forms, and to throw around them the attractions of worldly splendor. And no doubt as vital religion ceased to exert its holy efficacy, a palliative was sought for conscience in the multiplication of ceremonies, and the strictness of religious observance. Thus we perceive that in due time baptism was deemed essential to salvation, that it was thence sedulously dispensed to infants, the sick and the dying, and that the modes of its administration were arbitrarily adapted to the age or strength of the subject. The Lord's supper, too, was considered a necessary preparative for heaven, and thence was often divested of its character as a social ordinance, and administered to a solitary individual on the bed of sickness and of death. In the time of Cyprian, Bishop of Carthage, in Europe, Asia, and Africa, it was dispensed to infants. The Greek church took the practice from the Roman; and the latter renounced it, when the monstrous doctrine of transubstantiation was received. As according to that dogma it was believed that by the priestly consecration the bread and the wine were transformed into the real body and blood of the Saviour, it was thought that elements so sacred would be dishonoured by imparting them to infants. A considerable portion of the Christian world, as the Greek church, the Armenian, the Maronites, Muscovites, and others, still continue the practice of infant communion, and urge in its behalf the sanction of a high antiquity.

And if now we take a survey of those countries where civil and ecclesiastical interests are by law identified, and where the church has become a mere "earthly sanctuary," how sad are the perversions of the ordinances of Christ. Their original intent is forgotten, and their moral efficacy is neutralized. In many lands nominally Christian, the participation of the Lord's supper is made the test of civil integrity, the expression of allegiance to an earthly government. It is deemed necessary to evince that a man adheres to the creed of his ancestors, and that he is not an infidel or a pagan. And, oh! how often have we known it to be regarded as a mere act of courtesy towards a Christian society; an expression of kind

and liberal feeling, and a freedom from all bigotry, while its grand and sacred ends have been unheeded.

We have been incited to make the above remarks from a conviction of the unutterable importance of "keeping the ordinances as they were first delivered" to the saints. Mr. Fuller, in the work before us, has presented arguments from the Scriptures on this subject that are quite demonstrative. To these might be added a volume of arguments drawn from ecclesiastical history. The dreadful tendency of slight deviation from the apostolic constitution of the church has been developed in every age, from the first century to the present time. But we are especially pleased with the cogent manner in which Mr. Fuller sets forth and urges *divine authority* upon the consciences of his Baptist brethren. He sounds a loud and solemn warning against any departure from the primitive constitution of the church in deference to human opinions—to "new forms of error, and new modes of aberration from the truth." He shows that in the commission of Christ there is instituted as strict a connection between baptism and church fellowship, as between faith and baptism; and that to admit those to communion whom we consider unbaptized, is to invert the order which our Lord has prescribed. He reduces his reasoning on this topic to the following proposition: "Christian churches are to receive all whom God has received, who are conscientious, and whose peculiarities are not subversive of any existing divine law." He asks, "Does this rule enjoin the reception of pious Pedobaptists? Let us examine. Has God received them? He has. Are they conscientious? They are. Is their peculiarity subversive of any divine law? In the opinion of every Baptist *it is*. Consequently, their reception into Baptist churches, would be, on the part of the receiving members, a deviation from the principle."

The publication of this book is very seasonable. Mr. Hall's works have recently been issued, in which his treatise in favor of mixed communion has a prominent place. We admire the character of that excellent man, and often bring his name to fond remembrance, yet we cannot but regret that while he so nobly illustrated and defended the *doctrines* of the church, he was led to depreciate the nature of that *constitution* which he allowed to be apostolic. As his works will be extensively read, it is well to offer to the public an answer to that portion of them which we consider objectionable. That portion is indeed small, and we have no doubt but that Mr. Hall's works, taken as a whole, will ever be ranked among the finest productions of the present age.

The volume of which we have been speaking, is rendered more valuable by an Appendix of Professor Ripley's Review of Dr. Griffin's Letter on Communion. It is concise, comprehensive, and forcible, and worthy of the particular attention of those denominations of Christians who are interested in the discussion of this subject. It is dictated by a spirit of fraternal kindness, under the influence of which, controversy loses all its evils, and becomes a source of inestimable good.

EDUCATION DEPARTMENT.

SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 52, Washington-Street.

QUARTERLY MEETING OF THE BOARD.

THE Board of Directors held their quarterly meeting at the Society's Room, No. 52 Washington-St. on the 14th ult. At this meeting eleven new applicants were received upon the funds of the Society, increasing the number reported at the last quarterly meeting, to seventy-two. Since the last quarterly meeting, the Board have been duly informed of the settlement and ordination of three of their beneficiaries, which reduces the number upon the funds of the parent Society to sixty-nine.

On the 9th ult. the Baptist Education Society of Connecticut, at their annual meeting, united, by a unanimous voice, with the Northern Baptist Education Society. This Society has six beneficiaries: so that the whole number of young men upon the funds of the parent Society and its Branches is now eighty-two.

The Baptist Education Society of Connecticut was formed in 1818, but, owing to its limited means, its operations for a number of years were circumscribed to very narrow limits. For several years past, their usual number of beneficiaries has been four. They have now six, three of whom were received at the late annual meeting of the Society. It is ascertained, also, that there are in this state several other individuals, who ought to be encouraged to obtain an education for the christian ministry. And it is gratifying to know that in consequence of the recent connection formed between the Education Society of Connecticut and the Northern Baptist Education Society, that Society can proceed unhesitatingly to encourage as many young men as may be found to possess the necessary qualifications. Should the Education Society of Connecticut find more young men than their means will enable them to sustain, they will recommend them to the patronage of the parent Society.

It was gratifying to observe among those who presented themselves for patronage, at the late meeting of the Board in Boston, individuals from the most extreme sections of our country. The homes of some of them were more than a thousand miles distant. This circumstance was peculiarly gratifying to the Board, because it evinces that the interest felt by our churches upon the subject of education, is by no means local.

We were permitted, also, to recognize among these young men a descendant of Abraham, who, but a few months since, did not believe that Jesus Christ had come in the flesh.

The Board view with intense interest, the increasing number of young men, who from quarter to quarter are coming forward under a conviction of duty to preach the gospel. Since June, 1830, the number of applicants has been gradually increasing at each meeting of the Board. The number of new applicants at the meeting in June, 1830, was but four. But knowing as we do the character of these

young men, we cannot but rejoice in this fact, while, at the same time, we are overwhelmed with feelings of deep solicitude for their pecuniary support. We are permitted, however, to say to our friends and patrons, "hitherto hath the Lord helped us." Our treasury, after paying the appropriations made at the last meeting, the amount of which was considerably greater than was previously ever made, at any one time, shows a deficit of only \$120, which we trust will be made up in a very short time.

Account of Moneys received by the Treasurer of the Northern Baptist Education Society, from March 8, to June 14, 1831.

LIFE DIRECTOR.

Hon. Nicholas Brown, by himself, - - - - - \$100,00

FOR LIFE MEMBERSHIP.

Seth Mann, Esq by himself, - - - - - 50,00
 Rev. Thomas Driver, by his people, - - - - - 60,00
 Prof. Solomon Peck, by himself, - - - - - 50,00
 Mr. Edward Bolles, by himself, - - - - - 50,00

—210,00

ANNUAL MEMBERS.

Mr. Samuel Wiley, - - - - - 5,00
 Rev. Timothy P. Ropes, - - - - - 5,00
 Rev. James D. Knowles, - - - - - 5,00
 A friend, by J. D. K. - - - - - 5,00
 Rev. Bartlett Pease, - - - - - 5,00
 Rev. Jonathan Aldrich, - - - - - 5,00
 Prof. Irah Chase, - - - - - 5,00
 Rev. Silas Hall, - - - - - 5,00
 Mr. Jeremiah Kelley, - - - - - 5,00
 William Nelson, Esq. - - - - - 5,00
 Dea. Nathaniel Stowell, - - - - - 5,00
 Mr. Samuel Shed, - - - - - 5,00
 From a Bible Class, - - - - - 5,00
 Mr. William Heath, - - - - - 5,00
 A female friend, by Rev. Mr. Curtis,
 Thomas Hills, - - - - - 5,00
 John Case, Esq. - - - - - 10,00
 Dea. Philip Brown, - - - - - 5,00
 Rev. C. O. Kimball, - - - - - 5,00
 Mr. Charles Ingals, - - - - - 5,00
 Mr. H. P. Freeman, - - - - - 5,00

—110,00

ALSO,

Dividend, New England Bank, - - - - - 180,00
 Dividend, North Bank, - - - - - 48,75
 Dividend, State Bank, - - - - - 87,00
 Dividend, Lynn Bank, - - - - - 52,50
 Interest on note, - - - - - 129,00
 Interest on Waterville note, - - - - - 97,00

—594,25

Ladies in Federal-St. Congregation, Boston, one scholarship, 75,00
 Ladies in Charles-Street Congregation, do. one scholarship, 75,00
 Rev. Stephen S. Nelson, - - - - - 1,00

—151,00

Refunded by a former beneficiary, - - - - - 12,50

MISSIONARY REGISTER.

FOR JULY, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

Recent information has reached the Board from the various missionary stations in the Burman empire, which is of an encouraging nature, and demands an expression of devout gratitude from the friends of missions.

Mr. Judson conceives that his duties in the mission do not admit of his visiting the United States, and therefore declines accepting the invitation of the Board. However gratifying would have been an opportunity of personal intercourse, and how ever happy results might have been anticipated from Mr. Judson's labours and travels in this country, in favour of missions, we doubt not that the will of God has been diligently sought in arriving at a result, and therefore his friends will cheerfully acquiesce.

Mr. Boardman's health was such as to admit of his return to Tavoy, though sanguine hopes of his recovery are not perhaps authorized.

MR. JUDSON'S REPLY TO THE INVITATION TO VISIT THE UNITED STATES.

Rangoon, Dec. 20, 1830.

Rev. and dear Sir,

I am happy to inform the Board, that my health, which was rather impaired some time ago, is now quite good; so that I should not feel justified in accepting their invitation to return home.

At the same time the kind feeling which dictated the invitation, and the affection though undeserved, which breathes in every line, have made an indelible impression on my heart. I must confess, that in meditating on the subject, I have felt an almost unconquerable desire to become personally acquainted with my beloved patrons and correspondents, the members of the Board; as well as to rove once more over the hills and vallies of my own native land, to recognize the still surviving companions of my youth, and to witness the wide spread and daily increasing glories of Emmanuel's kingdom, in that land of liberty, blest of Heaven with temporal and spiritual blessings above all others.

However, I anticipate a happier meeting, brighter plains, friends the same, but more lovely and beloved; and I expect soon to witness, yea, enjoy that glory, in comparison of which, all on earth is but a shadow. With that anticipation, I content myself, assured, that we shall not then regret any instance of self denial or suffering endured for the Lord of life and glory.

Your affectionate friend and faithful servant,

A. JUDSON.

Rev. L. Bolles, D. D.

MR. JUDSON'S JOURNAL.

Rangoon, Nov. 21, 1830.

Dear Sir,

Since my return to this place, I have chiefly confined myself to the garret of the house we occupy, in order to get a little time to go on with the translation of the Psalms, which was begun three years ago, but has been hitherto postponed for more important

missionary work, which was ever pressing upon us. Some of the disciples occupy the front part of the house below, and receive company, and distribute tracts and portions of scripture. The more hopeful visitors are shown the way up stairs. But notwithstanding this arrangement, I am interrupted above half my time. People find their way to me, from all parts of the country, and some, I trust, return with that light in their heads, and that love in their hearts, and that truth in their hands, which will operate as a little leaven, until the whole mass is leavened.

Two have been lately added to the church in Rangoon,—one of them the husband of a female disciple, whom he formerly persecuted for her religion, but whose example he has now followed,—the other, an old woman of seventy four, who has met with violent opposition from a host of children, and grandchildren, who, for a time, confined her, lest she should be baptized; and at last she was baptized by stealth. On her return from the water, in wet clothes, she suddenly met three of her sons, grown men, who, it seems, were suspecting some mischief. At first, she thought of avoiding them; but feeling very happy, that she was now a full disciple, life and death, praise and abuse became, at the moment, indifferent to her; she met them courageously, and to their rude questions, What have you been about, mother? she mildly and promptly replied, I have been baptized into the religion of the Lord Jesus Christ, to the entire renunciation of the religion of our ancestors. The young men appeared to be astonished, and, contrary to her fears, refrained from all abusive treatment, and suffered her to proceed home quietly, as if nothing had happened. There are a few others, who seem to be near the kingdom of heaven; but weakness of faith and the fear of men keep them back.

Ko Ing left me, a few days ago, on an excursion to Tavoy and Mergui. I hope that he will accompany brother Boardman, in his proposed return to the former place, and assist him in baptizing several Karens, who are waiting there to profess the christian religion. Moug En has returned from Maulmein and taken Ko Ing's place; and of all the disciples I have yet employed, he seems to be the best qualified to receive promiscuous company.

He was when I first knew him extremely irritable. He was frequently betrayed into a passion, at the Goung-zay-gyoon zayat. But now he bears with imperturbable composure, and a smiling countenance, the floods of contradiction and abuse, which sometimes pour upon him. Nor is he ever so much in his element, as when surrounded by a large company, some contradicting, and some approving. Moug Mo also, one of Ko Thah-a's converts, has been on a visit to the villages on the other side of the river. He was absent ten days, and distributed 300 tracts. From his account, the fields in that quarter also are quite ready for the harvest.

A. JUDSON.

Rev. Dr. Bolles, Cor. Sec.

MEE SHWAY-EE.

Mr. Judson states in one of his communications, that

“From the circumstance, that the Memoir of Mee Shway-ee was sent home in my hand writing, it has been inferred, that I was the compiler. It ought, however, to be ascribed to Mr. Wade. Some additions and alterations only belong to me. But as it was the joint production of three persons, we did not wish to have any name specified. We are all ready to vouch for the truth of the narrative.”

MR. WADE'S LETTER.

Maulmein, Nov. 18, 1830.

Rev. and very dear Sir,

We were greatly rejoiced on reading the last communications from you, to find we were so soon to expect fellow laborers from our native land to join our little number here, for truly they are greatly wanted. O that they were able to enter immediately upon their work, for we are at present very few compared to the extent of the field we have to occupy.

Since my return from Rangoon, I have to preach six times a week in Burman, and three in English, read all the proof sheets, and correct the works of two Burman copyists, besides many occasional duties, and lately brother Judson has requested me to assist in revising his translation of the Psalms, so that my time is completely occupied with these various duties without being able to devote any part of it to za-

yat preaching as formerly, for which I feel sorry, because we cannot expect that souls will be converted unless the gospel is preached to them, and very few who are not christians attend at our place either evenings or on Lord's days. Two natives, however, have been baptized in this place since my last to you. The first, Moung Yapan, is a Karen, and the first of the Karens that has come from the heart of the Karen settlements in this part of the Provinces to receive the Christian religion. Ko Myat Kyan, one of the native assistants for a few months past, has spent most of his time among the Karens, and he reports about ten persons who are very desirous of being baptized the first opportunity; but my duties here have not allowed me to be absent long enough to make them a visit as yet. The other person baptized was Mah Nen, the wife of Moung Shway-pwen. She is from Tavoy. One other person asked for baptism last Sabbath, and as he appears very well, it is probable he will soon be baptized.

With kindest regards to the members of the Board, and all Christian friends, I remain very respectfully yours,
 J. WADE.

LETTERS FROM MR. BENNETT

Have been received, directed to the Secretary and Treasurer, which evince the great importance of the printing establishment. The demand for tracts is constantly increasing, and he solicits additional strength to this department, which we are happy to say the Board have determined to grant. We take a few extracts from his communications.

"Maulmein, Sept. 28, 1830.

"We hope soon to be cheered with the assistance of more laborers in this field, for the harvest is truly great and the laborers few. I hope the printer will not come empty handed, but will bring paper, ink, &c. Affairs are as prosperous as could reasonably be expected, though there are not so many inquirers as formerly; yet still there are a few, and now and then one is baptized. Darkness seems to be giving way, and light is spreading. The reading interest seems increasing, and of course tracts, &c. are more wanted.

We have just heard that the Research, which is daily expected from Bengal, will bring five or six missionaries. This rejoices our hearts. O may they come in the fulness of the blessing of the gospel of Christ. The enemy are marshalling their forces, but they must soon give way, for 'truth is great, and will prevail.' There is a good field which we think might be opened in the Bend, among the soldiers, was there a person to engage in it. There are here more than 1500 troops, and they have no chaplain, and only a few, (thirty or thirty-five) have gospel privileges, and they come out here, about a mile and a half. The church among them remains in general steadfast, and they evince good piety. Some few have apostatized. Some are anxious for their salvation; and our earnest desire is, that they may find Him who only can cleanse the sinner from his pollutions."

Nov. 22, 1830.

"There have been printed more than 70,000 tracts, about 33,000 of which have been sent from the office, the remainder are not yet put up. The call is increasing—Light is spreading—Darkness is diminishing—The millennial morn is drawing near—Souls are perishing, and souls are rejoicing—And let us ardently pray that the kingdoms of the world may soon become the kingdom of our Lord and of his Christ. We have enjoyed very comfortable health since we came to Maulmein, though I have not made much progress in the language, as I have been more usefully employed."

MR. BOARDMAN'S HEALTH.

Much solicitude has been felt on the subject of Mr. Boardman's health, and from intelligence received at various periods, the friends of missions had supposed he would not survive his complaints. Favourable indications, however, have recently appeared; but whether the encouragements now presented are transient, or arise from any radical change, we are not informed. The following letter from him, details, in a pleasing manner, the composure, the unaffected joy, with

which a disciple of Christ contemplates an exchange of worlds.

TO THE CORRESPONDING SECRETARY.

Maulmein, Aug. 25, 1830.

My dear Sir,

After writing you on the 6th. ult. my symptoms gradually grew worse, and my strength daily failed till the 20th. when I called in a physician, who advised the immediate and total suspension of all the severer duties of my avocation, such as speaking or reading aloud, or intense study; put me on the regular diet of a consumptive patient, and gave me a little medicine, saying, that, though there were no hopes of an entire recovery, the medicine might help me; and if I could be kept from sinking under my complaints, till the close of the present rains, I might recover a little; and by removing to some other climate to avoid the next rains, might perhaps survive another year, &c. All this I considered more hopeful than probable. Death seemed near; and I closed my worldly concerns as fast and as far as strength would permit. I gave up all labors for the present, and all plans for future labors. Two or three months, I supposed would close my earthly career, and usher me into the holy and blessed presence of my gracious God and beloved Redeemer. Death had no alarms, nor terrors. My beloved family and the perishing heathen were all that made me, in the least degree, unwilling to die. And even then I could resign to the hands of a gracious and covenant-keeping God. Meanwhile, prayer was made by the native christians here and at Rangoon, and by others, daily, without ceasing, for me: And God heard their prayers. I soon began to recover strength, and the violence of my complaints abated by degrees. In a fortnight, brother Wade came round from Rangoon, to assume my labors and responsibilities. Till his arrival brother Bennett administered to the European congregation, and Ko Shway-bay to the Burman. Brother Bennett continues to assist brother Wade. I am now so far restored to health that I sometimes sit up all day, and can read and write without much fatigue. But I cannot study, or put forth any mental effort. Neither dare I preach, lest I should induce a return of my complaints in all their violence. The physician recommends a

sea voyage, and has mentioned a return to America; but I cannot consent to the latter, except as a last resort. If I continue convalescent, I hope to return to Tavoy in two or three months, and if any of the expected missionaries who may be destined to that station, should arrive soon, I could then conduct them to their station, and perhaps be of some little service to them at their first setting out. I am in hopes that no less than two will be destined to Tavoy and its neighbouring villages. The mission house there, you will recollect, was left in good repair, with a man to watch it, who is to have five rupees per month for his services. I hear that the house is still in good order. Brother Bennett is still going on with the printing of tracts.

With our united, best respects, as ever, I remain, yours in our dear Redeemer,
GEO. D. BOARDMAN.

TO THE SAME.

Maulmein, Nov. 25, 1830.

My very dear Sir,

Through the abundant mercy of our heavenly Father, I am yet alive, and my health is so much improved, that I expect to embark in an hour on board the steam vessel Diana, with my family, to resume the station at Tavoy. Our hearts have been gladdened this very day of our departure, by the intelligence that brethren Kincaid and Mason, with their wives, and a printer, have arrived in Bengal, and may be expected here daily. And, indeed, so sanguine were we all, that hearing the report of a ship's arrival at Amherst this morning, probably from Bengal, and bearing the long expected missionaries, that our brethren Wade and Bennett have just gone down to meet and receive them. The health of my family, excepting myself, is comfortable; but our hearts have been pierced anew by the loss of our dear babe, on the 8th of September. He was eight months old, and though generally feeble, was one of the most interesting and lovely of babes. The Lord has dealt with us severely, but not unkindly. He gave and he hath taken away, and I hope we can cordially acquiesce in his arrangements.

Want of time and health and strength forbids me to add. My brethren will doubtless inform you of the state of affairs here and at Rangoon, where brother Judson is. After arriving at

Tavoy, I hope to be able to give you a more detailed account of myself for the last three months.

With our united affectionate salutations, I remain, yours in the service of Jesus Christ,

GEO. D. BOARDMAN.

FROM MRS. BOARDMAN TO DR.
BOLLES.

Tavoy, Dec. 2, 1830.

My beloved Pastor,

You will see by the date that we have resumed our old station at Tavoy. We left Maulmein a week ago, and arrived here on Lord's day. Eight promising lads who have most of them been in the boys' boarding school two years, accompanied us. The school consisted of twenty-seven scholars, previous to its removal from this place, and now we have returned, those who did not accompany us to Maulmein wish to enter again. Among the boarding scholars six give us good evidence of piety. But they are young, and will have many temptations to contend with when they leave us. But it is consoling to think that God will not suffer one of his little flock to perish.

Moung Ing, the native preacher, is now with us, and sits in Mr. Boardman's zayat, explaining the Scriptures to all who will listen. Moung Shwabwen, the young Burman who came with us when we first removed to this place, is still with us. His wife has been in our family about a year and a half. She gives us good evidence of piety, and was baptized about two months since. Ko Thah-byu, the Karen who has been so useful among his countrymen, is with us, with his wife and their infant child. He proposes setting out on a journey to the Karens to inform them of our arrival.

God has again come very near to us, and wounded our hearts afresh. Our youngest child, aged eight months, flew to meet his sainted sister, on the 8th of September last. We mourn, but not without hope; for we shall soon be in that blissful world—be pure and lovely, like our dear departed ones in glory.

I remain, yours, most affectionately and respectfully,

S. H. BOARDMAN.

LETTER FROM MR. MASON TO MR.
LEVERETT.

Calcutta, Oct. 30, 1830.

Dear Brother,

We have been in Calcutta a month to day, but should have almost been in Maulmein by this time, had the vessel in which we have engaged passage sailed at the time appointed. The time of our departure is now fixed for Monday.

The missionaries here of all denominations set a commendable example, of that union which ought ever to prevail among christians, however in some points they may feel constrained to differ. On the fifth of October I made one at the missionary breakfast and prayer meeting, which always follows the monthly concert. It was held at Brother Hill's, the congregationalist, where twelve missionaries of four different denominations assembled, and among the number father Edmonds, the companion of Dr. Vanderkemp. Before breakfast prayers were offered, a chapter read, and hymns sung; and at the breakfast table an interesting discussion took place relative to the Hindoo laws which offer obstructions to the natives' professing christianity.

The British government in India is pledged to govern the Hindoos by the Hindoo laws, the Mahometans by the Mahometans' law, and the British by the laws of Britain. It appears by the Hindoo law, that no individual is qualified to inherit or retain property, who by any cause whatever is unable to perform the funeral obsequies of their religion. An idiot, a blind person, one that has lost a limb, or suffering from disease, and especially one who has lost cast, is disqualified for the performance of these duties. Natives when they become christians, of course, lose cast, and the Hindoos are too virulent opposers of christianity to meliorate in the least any of their laws, which can be brought to bear against christians. Several cases have occurred where native converts have suffered seriously from the existence of this law.

In one instance a converted Bramhun, was unable to inherit a patrimony of twenty thousand rupees [ten thousand dollars,] in consequence of losing cast through becoming a christian: and several cases have occurred, where from one to three thousand rupees,

have been lost from the same cause. The object of the missionaries is, to procure the abolition of this law; which may be done without the question of christianity being agitated, by repealing the act that requires a capability to perform funeral obsequies, as a qualification to hold property. No formidable opposition is anticipated from the natives; many of them would willingly have the law repealed, for by sufferance many who have not lost cast, retain and inherit property that are unable to perform funeral obsequies; but it is well understood, that they enjoy it by sufferance only. A wealthy native, by no means favourable to christianity, told brother W. H. Pearce the other day, that he should be glad to have the law repealed, for he had no legal claim on his property, one of his ancestors having lost a leg. Nor can the government object that, to make the repeal in question, would be unprecedented. Fortunately there is a precedent in point. By the Mahometan law, no Mahometan could be convicted of murder by two witnesses, unless one of them was a Mahometan, yet the government did not scruple to enact, that the court should give judgment according to the evidence, irrespective of the religion of the witnesses. The Governor General was petitioned by the missionaries, on the subject, at the time they petitioned for the abolition of suttees; but while he did the one, he left the other undone. This morning the missionaries came to a determination, to write a joint letter, stating the facts in the case, a copy of which to be enclosed by the missionaries of each denomination, in a letter to the respective bodies to which they belong, soliciting them to devise efficient measures to bring the subject before Parliament. In the inquiries instituted on this subject, our friends have learned, what they were not previously aware of, that the Mahometan law does not permit persons renouncing Mahometanism to retain or inherit property.

Last week I was out at Chitpore, where I had the pleasure of witnessing the baptism of three native men.

Brother W. H. Pearce preached on the occasion, in Bengalee, to an attentive auditory, of more than two hundred natives. The place of meeting, was a beautiful grove which seemed made for the purpose. On one side was the tank for baptizing, while on the other there was a thick grove of cocoa, and

jack trees; the latter offering a refreshing shade, while the former stretching their branchless trunks and tufted heads to the heavens, seemed like giants smiling on the scene below. As much order was observed throughout, as at any of our baptisms in Massachusetts. But I must close, not however without soliciting your prayers and the prayers of your affectionate people, that myself and my companion may prove useful missionaries, and that we may be the means of converting souls.

We both unite in our affectionate regards to yourself, and Mrs. Leverett, together with all inquiring friends.

Yours, &c. FRANCIS MASON.

FROM MR. MASON TO THE CORRESPONDING SECRETARY.

Maulmein Dec. 29, 1830.

Dear Sir,

My last was I think of Nov. 2d, the day we embarked for this place, but it was not until the Monday following, Nov. 8th, that we left the mouth of the river, and it was the 27th, before we reached Amherst. Our passage, though tedious, was on the whole pleasant. The weather was mild, the accommodations good, and the treatment handsome from all on board. We had several passengers, among whom were two intelligent Jews, natives of Bagdad. I regretted that no Hebrew testament was at my disposal, as they were good Hebrew scholars, both reading and writing it with points. I was not a little surprised to find that with a few trifling exceptions I had been taught to pronounce Hebrew at Newton precisely as it is pronounced by the Jews of Bagdad. But the Jews appeared perfectly astonished to find any one that was not a "son of Abraham" capable of reading with them their favorite book. I turned to several prophecies of Christ, to Isa. 53, Ps. 2 and 10, with many other passages, and asked to whom they referred; "to the Messiah," was the ready reply. The subject of the Messiah was always a welcome one, but they would not hazard a conjecture concerning the time of his appearance, tenaciously contending that the time is not mentioned in Scripture. An appeal to their present degraded state as a nation, was a conclusive argument to them that the Messiah had not yet ap-

peared. I found that they rejected Jesus for precisely the same reason that their ancestors did eighteen centuries ago—because his “kingdom is not of this world.” They are waiting for the Messiah to lead them back to their native land, and make Jerusalem the capital of the world. Proud as they were of their relationship to Abraham, the words of Paul would often flash across my mind with peculiar force,—“they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children.” I felt much interested with these venerable looking companions, and never regretted more the want of some suitable Hebrew tract, of which I know not that any such thing exists, with which to present them, and it was not without a sigh that we exchanged for the last time at Amherst, the patriarchal salutation, “may every kind of blessing be yours.”

We found brethren Wade and Bennett waiting for us at Amherst, where the day before they had seen brother Boardman start in a steam boat for Tavoy. I could scarce help regretting that we had not arrived a day sooner to have accompanied him, but as it was one of those circumstances which are above human control, I knew it was wisely ordered for the best. You are perhaps aware that through the difficulties found in navigating the river, few ships go up to Maulmein—the Research did not; but by the prompt assistance of our brethren, we had our baggage loaded in boats, and were under way with it for this place before eight o’clock at night, and before two the next morning we were in Maulmein.

No mode of conveyance offering immediately for Tavoy, I got a Burman teacher the same week, and have since been pursuing the study of the language in the manner advised by brother Wade. We have no printed grammar here; every missionary that comes out has to copy Dr. Judson’s. The expense of which would soon pay for printing an edition, if you send out many more missionaries, which I hope you will, for here is work enough and encouragement enough to work. Expecting to leave here soon, my principal attention has been directed to this object, as no grammar in its improved state is to be had to copy at any station except this.

In respect to the affairs of the mission, you have doubtless better infor-

mation than I can give. Mr. Judson writes that there is a greater demand for tracts in Rangoon than he is able to answer, and that he has some hopeful cases among inquirers, but on account of the government they are afraid to stir. From Mr. Boardman we have the pleasing intelligence that more than forty Karens had been to see him since his arrival, all either baptized or wishing baptism, and that he was about to examine eighteen for the ordinance. From the accounts had in Calcutta we despaired of finding Mr. Boardman alive, but I saw Dr. Maule yesterday, who left him eight or ten days ago, and he says that his case is not to be despaired of, but thinks it absolutely necessary for him to leave Tavoy. Madras is the place had in contemplation for him to remove to.

Mrs. Mason and myself want nothing but the gift of tongues to make us happy, and we are labouring to acquire that every day. We feel that we are in the country, and have the work before us, for which we were designed, and which is most congenial to our hearts, but are extremely desirous of acquiring the language.

Respectfully, &c.

FRANCIS MASON.

MIDDLESEX AND NORFOLK MISSIONARY SOCIETY, AUXILIARY TO THE BAP. BOARD OF FOR. MISS.

The fifth annual meeting of this Society was held with the first Baptist church in Cambridge, on Wednesday, April 13th. Delegates were present from most of the churches and Primary Societies composing this Auxiliary. The meeting was opened with prayer by Rev. Joseph Grafton, of Newton. Interesting addresses were delivered by Rev. Messrs. Nelson, Leverett, Warne, Wade, Bolles, and Sharp. Dr. Bolles stated several facts in relation to the Burman mission; and Dr. Sharp made some very impressive remarks upon the worth of the soul, and the adaptation of the gospel to men of every class and of every clime. In the evening, a discourse was delivered before the Society by Rev. Charles Train,

of Framingham. The Society will hold its next annual meeting with the first Baptist Church in Charlestown, on the second Wednesday in April, 1832. Rev. E. Nelson, of West Cambridge, first, and Rev. A. Briggs, of Malden, second, preacher.

The Treasurer of the Middlesex and Norfolk Baptist Missionary Society acknowledges the receipt of the following sums since May 1, 1830.

		<i>Dr.</i>
	Balance on hand, for Dom. Miss.	55,24
From	Male Bap. Pri. Soc. West Cambridge,	7,07
	Female do. Charlestown, For. Miss.	20,00
	Do. do. do. Dom.	20,00
	First Bap. ch. and soc. do. For. Miss.	17,37
	Do. do. do. Dom.	17,36
	First Baptist church, Cambridge, collected at monthly concert,	55,00
	Male Pri. Soc. Cambridge, For. Miss.	98,00
	Newton Bap. ch. do.	17,00
	Weston do. do.	10,00
	Miss Eliza Newell, do.	1,00
	Male Pri. Soc. Roxbury, do.	31,00
	Fem. do. do. do.	31,86
	Col. at concert, do. do.	29,40
	Female friend in do. Bur. Miss.	10,00
	Framingham Mite Society, for Education of Burman youth,	13,00
	Three little girls, in Framingham,	,30
	Charles Train, do.	1,00
	Fem. Bap. Miss. Soc. Randolph, for Foreign Missions,	24,23
	Male do. for For. Miss.	25,30
	Bap. ch. Watertown, for For. Miss.	5,00
	Male Pri. Soc. Charlestown, Dom. Miss.	77,00
	Do. do. do. Bur. Bible,	23,00
		\$589,13
C O N T R A .		
		<i>Cr.</i>
Cash paid	J. Howe, for printing circular,	2,00
	Ezra Going, agent for the Mass. Bap. Convention,	115,55
	H. Lincoln, Esq. Treas. For. Board,	417,00
	On hand for Dom. Miss.	54,58
		\$589,13

JAMES FOSDICK, *Treas.*

Charlestown, May 5, 1831.

Having examined the above account, and compared the several items with the account of the Treasurer, we find it correct.

H. JACKSON, } *Aud. Com.*
J. HOWE, }

INDIAN STATIONS.

LETTERS FROM REV. MR. JONES
TO THE COR. SEC'RY.

Valley Towns, Mar. 17, 1831.

Rev. and dear Sir,

In the midst of sorrows and troubles and temptations and great unfaithfulness, I have much satisfaction to record the mercies of God, and the triumphs of

the faith once delivered to the saints. The Lord is shedding the gentle and kindly dews of his grace on this people, and opening their hearts to receive its gracious influences. On Sabbath day last, and Saturday preceding, we had interesting meetings. Many came thirty and thirty-five miles for the purpose of conversing and receiving instruction, before the public meetings should commence.

On Saturday evening the congregation was large and very attentive. The Rev. Mr. Butrick of the Presbyterian mission, introduced the meeting by a serious and impressive discourse. We afterwards gave an invitation to the anxious seat, which was soon filled, and mourning and weeping on account of sin pervaded the assembly. I trust many were tears of penitence, the overflowings of contrite spirits.

We intended to have had church meeting for hearing experience; but all appeared so deeply affected that we thought it best to put it off till morning.

On Sunday morning, eight full Cherokees, five men and two women, came before the church and gave an account of the exercises of their minds. We trust they have experienced the renewing influences of the Holy Spirit, and have fled for refuge to the Saviour of sinners. They were baptized in Hiwassee river in the presence of a large company of Indians.

Afterwards the Rev. Mr. Butrick preached a funeral sermon on the death of my much lamented wife. The text was, "Precious, in the sight of the Lord, is the death of his saints." I trust the important truths delivered were applied with power to many hearts. Dsulawe addressed the people in the evening in a very earnest and intelligent exhortation. The evening, as usual, was employed in devotional exercises.

Our sphere of labor is extending on all sides, and the Lord seems to be raising up some, to help on in the work of calling sinners to God.

I am, dear sir, your obedient servant in the gospel,
EVAN JONES.

Valley Towns, May 2, 1831.

Dear Sir,

I trust it will not weary our friends to be told even of small acquisitions to the ranks of the blessed Redeemer from among the despised children of the forest.

At our meeting yesterday at the mission house, Oohalugee, a young man about seventeen years of age, and Eginnee, a female of about the same age, related their experience. The church being satisfied in the hope that the Holy Spirit had wrought a gracious change in them, they were received and baptized in the name of the adorable Trinity, in the presence of a large company of solemn spectators. Two more came before the church, of whose sincerity we entertained a good opinion, but considering the degree of maturity to which their experience had arrived, it was judged prudent to defer their baptism for the present. Two other candidates were prevented from attending, by sickness in their families.

In the afternoon we enjoyed a most refreshing season at the Lord's table. I think our distant friends would rejoice to witness the solemn, affectionate, and intelligent devotion manifested by the native converts. Their deportment indicates a growth in grace, and in the knowledge of our Lord Jesus Christ.

I am, Sir, your obedient servant
in the gospel, EVAN JONES.

Letters from Mr. Lykins are received, dated Carey, April 13, in which he states that efforts are made by some to prevent the Putawatomies from removing; but remarks, "The result we humbly commit to a gracious Providence, and pray that the rose of Sharon may yet expand, and shed its fragrance over these wanderers of the west."

A letter has been received from Mr. M'Coy, dated Fayette, May 12, from which we learn that he is now about to commence another exploring expedition west of the Arkansaw Territory and the State of Missouri, in which he will be accompanied by two assistants, for the purpose of taking surveys.

THE TWENTY-NINTH REPORT OF
THE BAPTIST MISSIONARY SOCIETY
OF MASSACHUSETTS.

The Baptist Missionary Society of Massachusetts, held its 29th anniversary on Wednesday, May 25th, at the

meeting house of the first Baptist Church in Boston.

REPORT OF THE SECRETARY.

Dear Brethren,

The time having expired for which we were appointed to serve you, it is proper we should make you acquainted with our proceedings the past year. We have realized in some degree the responsibility which has rested upon us, and have endeavored to perform our duty according to the best of our ability. We have surveyed somewhat minutely, the extensive field for missionary culture in our country, and through our missionaries and other intelligent brethren we have obtained much information respecting the most important and the most promising fields of labor; and we have endeavored to make such appropriations of your funds, as would render them productive of the greatest amount of good. In reviewing the labors of the year, we have only to regret, that our means of usefulness have been so exceedingly limited, and so lamentably disproportionate to the wants and to the calls of our country. In many places we have seen the fields already white for the harvest, but have been unable to afford the least assistance. Since your last Anniversary, nine missionaries have received appointments from your Board, six of whom have accepted and fulfilled their appointments. The interesting reports, which they have sent us of their labors, afford the most satisfactory evidence that your funds have not been misapplied, and that their labors have not been in vain in the Lord. Some of your missionaries, who went forth weeping and bearing precious seed, have returned rejoicing, bringing their sheaves with them. The wilderness and the solitary place, have been made glad by them, and many a desolate spot has become as the garden of the Lord. Through their instrumentality many of the people of God, in the new settlements of our country, and in other places, but little favoured with the means of grace, have been greatly comforted—feeble churches have been revived and strengthened—and sinners have been converted to God. According to the returns which have been made, it appears from seventy-five to a hundred have been baptized by your missionaries the past year. The usefulness of

this Society is not, however, to be estimated altogether, by the number of conversions which it is instrumental in effecting, nor by the consolation which it is the means of imparting. The missionaries in your employ are men whose hearts are deeply imbued with the spirit of the gospel, and whose influence is favourable to "whatsoever is pure and lovely and of good report." Wherever they go they encourage and foster all the benevolent institutions of the day, and in many places they originate and put into operation various societies for the suppression of vice, and the promotion of truth. All the results of their labors cannot now be perceived, and will not be known till the judgment of the great day, when the secrets of all hearts and the transactions of all time shall be revealed.

The following statement will give you some idea of the proceedings of the Board the past year; of the men who have been employed in their service; the places in which they have labored, and the manner in which they have fulfilled their appointments.

State of Maine.

In this State Rev. John Haynes has labored in your employ three months, during the year past. His labors were principally bestowed upon several feeble churches in the towns of Harrison, Oxford, Norway, Woodstock, Paris and Hamblin's Grant. "These churches," says Mr. Haynes in his report to the Board, "are for the most part situated in a thinly populated part of the country, and cannot enjoy to a very great extent the ministrations of the word and ordinances without assistance from abroad. These churches average about thirty members, a very small proportion of which are able to do any thing in support of preaching. I am directed by them severally to express their gratitude to the Board, for their kindness to them in their needy and dependent condition, and to solicit in their behalf a remembrance in the future charities of your truly benevolent Society. A gradual increase has been enjoyed by these churches, and there are Sabbath schools and tract societies in operation among them.

The Rev. Isaac Case has fulfilled an appointment of eight weeks in the northeasterly part of Maine. Mr. Case visited some of the new settlements in that part of the State. "After leaving the Penobscot river" he

says, "I travelled eight or ten miles through a thick forest, until I came to a settlement called Olammow; here I found a people loving and fearing God. About forty families reside here, distant from any other settlement eight or ten miles. They had lived without hearing much preaching, or having much regard for religion until within fifteen months, when the Lord was pleased to visit them with his salvation, and a great reformation took place.

A Baptist Church was gathered here last year, to which twenty-one have been added by baptism this season. Several of these had lived without God, and without hope in the world, till they had nearly attained the age of three score and ten. This church has ordained one of their members as their pastor. Leaving this place I travelled eight miles through a thick wood when I came to a settlement, where I preached to a few people in the evening. Continuing my journey in the woods I came to another settlement at a place called Cold Stream, where I found loving disciples. This place is new, but the Lord has here raised up a Baptist church containing fifty-seven members. This is the Lord's doing and marvellous in our eyes. After visiting several families and preaching to them one Sabbath, I left them in the care of a good Shepherd, who is able to keep them from falling, and to present them faultless before his throne with exceeding joy. After leaving Cold Stream, I travelled about twenty miles, over a new and very bad road, when I arrived at a place called No. 4. This place has been settled only about three years, but has enjoyed great prosperity. A Baptist church was organized here last July, consisting of six males and four females. Soon after its organization a revival was enjoyed, during which, a few indulged a hope in Christ. I spent two Sabbaths here, baptized four persons, and administered the Lord's supper. They appeared very thankful for my visit, and thought I had been sent to them in answer to their prayers." From this settlement Mr. Case proceeded to the town of Lincoln, on the Penobscot river, where he spent two Sabbaths, and baptized four persons. Here he says is great need of preaching, there being no settled minister between that place and Bangor, a distance of nearly sixty miles. Rev. Jacob Hatch has

labored twenty four weeks under the direction of the Board on a circuit of some extent, in a northeasterly direction from Bangor. He visited the churches mentioned in the letter from Mr. Case, and represents them as being in a happy and flourishing state. During his mission he baptized thirty-eight persons, and admitted them to the fellowship of the churches. "Surely, (says he,) I have seen the grace of God, and was glad; and of all creatures I have the greatest reason to be humble and thankful."

New Hampshire.

In this State the Rev. Simeon Chamberlain has labored three months under the patronage of the Board. His labors were principally confined to the Baptist church in Bradford, and appear to have been acceptable and useful. He baptized one person—two or three others entertained a hope in Christ. He established a Sabbath school which has since been highly prosperous. This church by great and very commendable efforts have succeeded in furnishing themselves with a commodious house for public worship. There are many feeble churches in New Hampshire, several of which have been assisted by the Board the past year. It is hoped that the commendable and systematic efforts, in behalf of the cause of Christ by the brethren in that State, will soon, under the blessing of God, enable all these churches to build houses for themselves, (where needed,) and to maintain among them the ministry of the word.

Massachusetts.

At the request of the Board the Rev. William Bentley spent six weeks at Lexington in this State. During this visit he baptized several persons; and when he left, others were inquiring what they should do to be saved. Several feeble churches in this State have been assisted from your funds the past year.

Rhode Island.

Rev. William W. Hall has been employed by the Board three months. His labors were principally confined to the manufacturing villages on the Blackstone river. Here is an inviting field of labor. One hundred dollars have been appropriated by the Board to the Rhode Island Baptist

Convention, to be expended under their direction in the support of preaching in that neighborhood.

New Jersey.

In this State, Rev. William Clark has been employed three months. His labors were principally confined to a few feeble churches. "I preach, (says he, in his report,) mostly at nine different places. I usually have large congregations; what the result will be does not yet appear." At —— the prospects appear somewhat pleasing—two have been baptized, and others appear to be earnestly inquiring after the truth. At two or three places Mr. Clark succeeded in forming missionary societies.

New York.

In this interesting State, which has during the last six months been signally blessed with showers of divine mercy, two or three missionaries have been employed by the Board. Our venerable brother the Rev. Francis Wayland senior, has labored three months, principally with the churches in Kingston and Galway, Washington county. With respect to the first, he writes, "During my stay with them (two weeks) I preached seven sermons, attended two prayer meetings, one funeral, one Bible class, visited twenty-five families, and conversed and prayed with the members. I found this church in an afflicted and destitute state, having recently been under the painful necessity of excluding some of their number, and had another removed by death, one of the most pious, efficient and useful brothers among their little number, much beloved and respected by all who knew him.—It was truly interesting to visit him on his sick and dying bed; to behold what mighty grace can do for a poor, lost, ruined sinner; to witness the strength of his faith, and love, and patience, amid severe pain of body; the greatest humility in view of the Lord's goodness and his own utter unworthiness, at the same time possessing such a glorious hope of immortality, which enabled him to meet death with the greatest composure: and while in his arms to speak of his departure with the greatest calmness, and sweetly to fall asleep in Jesus, his blessed and adorable Saviour, who was to him "all in all." I attempted to improve the occasion by a sermon from 1 Thes. iv. 13, 14." With the

church in Galway Mr. Wayland spent five weeks; during which period he preached seventeen times, and visited twenty-nine families, besides attending prayer meetings, &c. These churches expressed their gratitude to the society for their kindness in remembering them in their low estate.

In Livingston county, Rev. Benjamin Oviatt has labored three months. He met with much encouragement in his labor, and during his mission baptized several persons.

Ohio.

In this growing State, Rev. William Sedwick has been employed six months. His labors have been unremitting and successful. In closing his report, he says, "since I last wrote to the Society in June last, I have baptized nine persons—and there is quite a revival in the field of my labors. I hope the Society will feel encouraged. Though its members are in Massachusetts, souls are gathered to Christ by their means, here in the wilderness. 'They that win souls are wise, and shall hereafter shine as the brightness of the firmament.' In heaven you will know the utmost—many will have reason to rise up and bless you in that day."

Illinois, Missouri, and Mississippi.

In these important States, the Board have not directly employed any missionaries the past year. One hundred and fifty dollars have been appropriated for missionary purposes, to be expended under the direction of the Missionary Committee of Illinois—in that State and in Missouri. An appointment to labor six months in Adams and Jefferson counties, Mississippi, was given to Rev. C. G. Hatch; but he has been prevented by sickness from fulfilling the appointment. In behalf of these and of the other States bordering on the Mississippi, the Board have cherished a deep solicitude. Urgent and repeated requests have been made for assistance—money has not been so much wanted as men, educated, pious, devoted men, who were willing to spend and be spent in the service of their Master. The scarcity of missionaries, the small number of men, possessing the desirable qualifications to labor with success, in these new and flourishing

States, has been the greatest obstacle in the way of extending their usefulness, with which the Board has had to contend. From the replies to the circulars issued by your former Secretary, we have received information of many new and inviting fields for missionary labor; but scarcely an individual has been named in these letters, as suitable to be employed in the cultivation of these fields. And for this plain reason: the men are not to be found. There is not a single section of our country adequately supplied with ministers of the Gospel. There are at this moment more than 1000 Baptist churches in the United States destitute of pastors; and the field for missionary labor is continually widening and extending. If the benevolent Saviour should in person take up his residence among us as he once did in Judea, he would again be moved with compassion on seeing the multitudes, in this country, who are perishing for lack of knowledge, and who are scattered abroad as sheep having no shepherd. Again he would say to his disciples with affecting emphasis, "the harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The duty of praying for an increase of ministers, has within two or three years been incessantly urged; and many fervent prayers for this object have been offered to Him from whom cometh down every good and perfect gift. And, as we think, in answer to these prayers God is raising up young men, whom he has counted faithful, and is now putting into the ministry.

The Board have learned with pleasure, that many young men in our Colleges and Theological Institutions are beginning to turn their attention to the Western States, with a disposition to inquire, "Lord, what wilt thou have me do?" Several students both at Hamilton and Newton, have associated together for the purpose of gaining information relative to the wants and resources of the west, and with the intention of going there when their education shall have been completed. The Western Association in the Theological Seminary at Hamilton, New York, has opened a correspondence with this Board, which may lead to happy results.

Aid to Churches.

During the past year, eight feeble churches, situated in different parts of the country, have been assisted from your funds in supporting the ministry among them. Most of these churches are favourably located, and will doubtless soon support themselves, and in their turn render assistance to others. From some of these churches letters have been received expressive of their gratitude for the seasonable aid afforded them by your Society.

Christian Watchman.

This weekly publication is still under the patronage of this Society. One hundred dollars have again been presented by its publishers to your Treasurer. We have in years past expressed our decided approbation of this paper. It is still conducted with superior judgment and ability, and is, we believe, exerting a very salutary influence. We cordially recommend it to the attention and patronage of the denomination.

Summary of Appropriations from May 1830, to May 1831.

Appropriated to Churches.			
Wayne,	1830,	Maine,	1 year* 65,00
Do.	1831,	"	" 50,00
Hampden,	"	"	" 20,00
Watertown,	"	Mass.	" 130,00
South Boston,	"	"	" 100,00
Gloucester,	"	"	" 40,00
Faxon Ville,	Framingham,		31,00
Chester,	New Hampshire,		50,00
Edisto Island,	South Carolina,		100,00

			dol. 585,00

* That is, on condition of supporting preaching one year.

Appropriated for Missionary Services.

Rev. Wm. W. Hall,	R. Island,	3 mo.	65,00
Rev. Jacob Hatch,	Maine,	6 "	130,00
Rev. Wm. Sedwick,	Ohio,	6 "	130,00
Rev. Solomon Peck,	Mass.	6 "	104,00
Rev. Wm. Bentley,	"	6 wk.	31,00
Rev. Harvey Ball,	"	3 mo.	65,00
Rev. Chas. G. Hatch,	Mississippi,	6 "	130,00
Rev. Phineas Bond,	Maine,	6 wk.	31,00
Rev. Samuel Wait,	N. Carolina,		50,00
Missionary Committee of Illinois,			150,00
Rhode Island Baptist Convention,			100,00

			dol. 984,00.

From this summary it appears 585 dollars have been appropriated to the assistance of feeble churches, and 984 dollars to the support of missionary labor. We are thankful so much has been done; but we cannot refrain from expressing our astonishment that no more has been done by us,

for the encouragement and support of home missions. It is true much is done by the several State Conventions for the assistance of feeble churches—and something is done by them for the preaching of the gospel among the destitute. But after taking into consideration all that is done in any and in every way, the conviction is forced upon us, that we are greatly deficient in our efforts in behalf of domestic missions.

WM. LEVERETT, *Sec.*

The acceptance of the Report of the Secretary was moved by Rev. Charles Train, who in a fervent and appropriate address, expatiated on the labors of this Society, which at an early period of missionary effort in our country successfully entered the field of action.

Rev. Mr. Freeman of Lowell, seconded the motion, with an eloquent appeal to the assembly, and it was

Voted, unanimously, to accept the Report.

Rev. Baron Stow, from Portsmouth, moved the acceptance of the Treasurer's Report,* accompanied with an appropriate and spirited address.

The motion was seconded by Dea. Heman Lincoln. He adverted to the triumph which must attend efforts in Zion, because God is in the midst of her; and alluded, with touching interest, to the decease of that indefatigable servant of Christ, Jeremiah Evarts, Esq.

Voted, unanimously, that the Treasurer's report be accepted.

Officers for the ensuing year.

REV. JOSEPH GRAFTON, *President.*

REV. CHARLES TRAIN, *V. President.*

REV. WILLIAM LEVERETT, *Secretary.*

MR. E. LINCOLN, *Treasurer.*

Auditors.

James Loring, and Heman Lincoln.

Trustees.

Rev. E. Williams, Rev. Lucius Bolles, D. D. Rev. Joseph A. Warne, Rev. Daniel Sharp, D. D. Rev. Bela Jacobs, Rev. James D. Knowles, Rev. A. Briggs, Rev. R. Babcock, jr. Rev. E. Nelson, Rev. C. O. Kimball, Rev. H. Malcom, Rev. W. Hague, Dea. H. Lincoln, Dea. L. Farwell, Dea. J. Fosdick.

* See next page.

<i>Baptist Missionary Society of Mass. to E. Lincoln, Treas.</i>		<i>Dr.</i>
1830.		
May 27.	To cash paid Dover Bap. ch. to assist in support of preaching,	25,00
June 4.	East Cambridge church for do.	25,00
22.	Expense of collecting interest on note,	1,50
23.	Bap. ch. Bristol, R. I. to aid in supporting preaching,	50,00
	Rev. H. Ball, to aid in supporting preaching at Hingham,	30,00
July 22.	To support preaching at Watertown,	70,00
Aug. 11.	For support of preaching at Lexington, Mass.	6,00
14.	East Cambridge church,	25,00
16.	Saxonville, Mass.	30,00
30.	Secretary, for postage,	5,14
31.	For supplies at Watertown,	31,50
Sept. 1.	Hampden church, Maine,	20,00
13.	Rev. S. Chamberlain, for three month's services,	60,00
14.	William Clarke, for missionary labors,	45,00
15.	Rockport church, New York,	75,00
Oct. 19.	Rev. William Bentley, for missionary labors,	29,68
Nov. 13.	Rev. F. Wayland, sen. for missionary labors, State of New York,	55,00
17.	Rev. John Haynes, for labors in Maine,	30,00
18.	Rev. J. Bradley, for missionary labors,	100,00
25.	Rev. William W. Hall, for labors in Rhode Island,	55,00
27.	For preaching at Watertown,	5,00
Dec. 1.	Rev. Benjamin Oviatt, for missionary labors,	59,50
	Rev. Isaac Case, for labors in Maine,	42,00
3.	Watertown church, to support worship,	47,50
22.	For three shares Columbian Bank,	321,37
	Rev. Peter Ludlow, jr. for labors in South Carolina,	100,00
	For western mission,	150,00
1831.		
Jan. 3.	William Sedwick, for missionary labors in Ohio,	130,00
Feb. 10.	Baptist church in Wiscasset,	50,00
20.	For supplies at Lexington,	6,00
24.	For preaching at Chester, N. H.	50,00
26.	For preaching at Watertown,	32,50
Mar. 8.	For preaching at Gloucester,	5,00
9.	For box, for books,	1,25
31.	Baptist church in Wayne, to aid in preaching,	65,00
Apr. 25.	Expense of worship at Lexington,	4,50
	For support of preaching at South Boston,	30,00
18.	Expense of collecting interest money,	1,50
May 25.	For missionary labors in Rhode Island,	100,00
	For preaching at Baptist church, South Boston,	70,00
	Baptist church, Wayne,	50,00
	Secretary, postage,	2,75
	Rev. Samuel Wait, for labors in North Carolina,	115,00
		2207,69
	Balance to new account,	1373,87
		3581,56

CONTRA.

		<i>Cr.</i>
1830.		
May 13.	By balance in treasury,	726,64
	Cash from William Nichols, a portion of the profits on the Christian Watchman,	100,00
25.	Subscribers in 1st and 2d Baptist societies in Salem,	62,00
	Collection in the 1st Baptist congregation, Salem,	22,50
	In 2d do.	4,36
27.	Female Domestic Missionary Society, West Cambridge, per E. Nelson,	5,00
28.	Rev. S. Glover,	1,00
	Two subscribers at annual meeting,	2,00
June 8.	2d Baptist church and society, Boston,	67,50
	From H. being amount saved the past year by entire abstinence from ardent spirits,	
	per Rev. E. Williams,	3,00
10.	Rev. J. Grafton, 1,00 Rev. S. Ewer, 1,00	2,00
	Collection at annual meeting,	50,20
15.	1st Baptist church, Cambridge,	51,90
22.	Interest on Mr. Tobey's legacy,	40,00
July 4.	A friend in Roxbury, being one dollar a month, from July, 1829,	12,00
19.	Federal Street Baptist church and society, collection,	33,56
27.	Lucy Swain,	1,06
28.	Payment of note,	1216,43
Aug. 10.	George Cook, Treasurer of Juvenile Society in 1st Baptist church, Cambridge,	11,12
Oct. 1.	M. Shepard, Treas. of Salem Association, viz.	
	Baptist society, Danvers,	2,80
	Church in Gloucester,	5,00
	Male Benevolent Society, Newburyport,	3,00
	Female do. do. do.	1,86

	Cent Society, Marblehead,	-	-	-	-	-	10,00
	Domestic Society, Amesbury,	-	-	-	-	-	6,25
	Benevolent Society, Lynn,	-	-	-	-	-	12,20
	Missionary Society, Gloucester Harbour, for the State Convention,	-	-	-	-	-	12,00
	Baptist society, Lynn, to aid feeble churches,	-	-	-	-	-	11,25
	Benjamin Kent, Danvers,	-	-	-	-	-	1,00
Oct. 4.	Dividend, Columbian Bank,	-	-	-	-	-	25,00
Nov. 8.	Female Society of Newton and vicinity,	-	-	-	-	-	22,43
1831.							
Jan. 7.	A female friend of missions, per Dea. Lincoln,	-	-	-	-	-	1,00
18.	In part of Miss Wyman's donation,	-	-	-	-	-	196,00
Feb. 16.	South Berwick church,	-	-	-	-	-	30,00
Mar. 17.	Donation from Mr. Atherton,	-	-	-	-	-	1,00
Apr. 6.	Dividend, Columbian Bank,	-	-	-	-	-	32,50
12.	John B. Jones, Treas. Northern Bap. Ed. Soc. interest on Mr. Cornish's legacy,	-	-	-	-	-	675,00
	Do. do. do.	-	-	-	-	-	81,00
18.	Interest on Mr. Toby's legacy,	-	-	-	-	-	40,00
							\$3581,56

Errors Excepted,

E. LINCOLN, Treas.

Boston, May 25, 1831.

The subscribers, appointed by the Baptist Missionary Society of Massachusetts, to audit the preceding account, have carefully examined the same, and find the several items vouched to our satisfaction.

JAMES LORING, }
HEMAN LINCOLN, } Committee.

STOCKS.

13 Shares Columbian Bank,	-	-	-	-	-	-	1300,00
Notes,	-	-	-	-	-	-	131,75
Balance of Miss Wyman's donation, in notes,	-	-	-	-	-	-	249,00
							1680,75

The following items have been received by the Treasurer since the annual account was made up.

Cash from 2d Baptist church and society, Boston, collection, per Rev. Mr. Knowles,	-	-	-	-	-	-	48,00
Amount of subscriptions from 1st and 2d Baptist societies, Salem,	-	-	-	-	-	-	30,
Collection, 1st Baptist society, Salem,	-	-	-	-	-	-	22,50
William Nichols, profits on the Christian Watchman,	-	-	-	-	-	-	100,
Jemima Smith, executrix of the will of Hannah Smith, deceased, late of Medfield,	-	-	-	-	-	-	10,
Collection at the Federal Street Baptist Meeting house, Boston,	-	-	-	-	-	-	53,75
Collection at the annual meeting, May, 1831, at 1st Baptist Meeting house, Boston,	-	-	-	-	-	-	50,

OBITUARY.

REV. THOMAS PAUL.

Departed this life April 14th, in the hope of a joyful resurrection, Rev. Thomas Paul, who was for many years Pastor of the African Baptist Church in Boston. As he was extensively known as a preacher, it is presumed that the following brief notice of his life, ministry, and death, will be acceptable to our readers.

Thomas Paul was born September 3d, 1773, in the town of Exeter, N. H. With the incidents of his early life we are not acquainted. It was his happiness, however, to fear the Lord from his youth. At the age of sixteen he experienced religion; and was baptized by Rev. Mr. Locke. Although for a long period his mind had been deeply exercised on the subject of devoting himself to the work of the ministry, he did not commence preaching until he was twenty-eight years of age. He was

ordained at Nottingham West, N. H. May 1, 1805. On this occasion the sermon was delivered by Rev. Robert Jones, the charge by Rev. Isaiah Stone, the ordaining prayer and the right hand of fellowship by the late Rev. E. Nelson of Malden.

Soon after his ordination, Mr. Paul became the Pastor of the African Baptist Church in Boston. This relation was continued about twenty-five years. His labors however were not confined to this church. As a matter both of necessity and choice he frequently made preaching excursions into different parts of the country. His color excited considerable curiosity, and being a person of very pleasing and fervent address, he attracted crowds to hear him; at this period of his ministry, his labors were greatly blessed. Several revivals of religion commenced in different

towns under his ministrations. We know a number of highly respected and pious individuals in different churches in New England who ascribe their conversion to his instrumentality.

In 1823 Mr. Paul addressed a letter to the Baptist Missionary Society of Massachusetts, expressive of the deep interest which for a long time he had felt in relation to the moral and religious condition of the Haytiens, and soliciting the favor that he might be sent there as a missionary. After due deliberation the Board gave him an appointment for 6 months. He was kindly received by President Boyer and other distinguished personages, who gave him permission to preach. For a while he was elated with prospects of success, especially as he found a few pious people who seemed gratified beyond measure by his ministrations. In his communications from Hayti he frequently mentioned "the powerful, precious, soul reviving seasons" which he and the few praying disciples on the Island enjoyed. But his ignorance of the French language convinced him that he could not be generally useful to the inhabitants. He therefore left Hayti with regret, but with an increased desire for its welfare, from what he had actually witnessed of its deplorable, moral condition. The testimony of a pious gentleman on the Island at the time will show that the people were desirous of being instructed in the Protestant religion. "I believe," says he, "if Mr. Paul had been able to preach in the language of this country, his congregation would not have been less than ten or fifteen hundred hearers. Hundreds enter the door, and tarry a short time; and when they find that they can derive no instruction from what is said, they go out with countenances expressive of deep regret, that they do not understand the speaker. The number of inhabitants, their moral and religious condition, their desire to hear the word of life, and their lamentations over the departure of brother Paul, are so many indications, that a teacher suitably qualified, might with the blessing of God expect to do much good."

In all his journeyings he seemed to go among the people in the fulness of the blessing of the gospel of Christ. He was not indeed an ordinary man. For without the advantages of a good education in early life, he became dis-

tinguished as a preacher. His understanding was vigorous, his imagination was vivid, his personal appearance was interesting, and his elocution was graceful. We have heard him preach to an audience of more than one thousand persons, when he seemed to have the complete command of their feelings for an hour together. And, with the exception of an eminent minister now deceased, we never saw any one administer the solemn rite of baptism with so much propriety and effect. On baptismal occasions he was truly eloquent. His arguments were unanswerable, and his appeals to the heart were powerful. The slow and gentle manner in which he placed candidates under the water, and raised them up again, produced an indelible impression on the spectators, that they had indeed seen a *burial with Christ in baptism*.

But his labors are now ended, and it will be gratifying to his friends to know that the Master whom for many years he faithfully and zealously served did not leave him, when he most needed consolation and support.

Mr. Paul labored under severe bodily disease for several months previous to his death. But he was most mercifully sustained. On one occasion he remarked to a friend, "Since I saw you last I have been happy in God—my sky has been without a cloud. I know that when the earthly house of my tabernacle is dissolved, I have a house not made with hands eternal in the heavens." When asked at another time if he had a good hope through grace, O, said he, I am altogether unworthy, but I trust in him "who of God is made unto me wisdom, righteousness, sanctification and redemption." After a short pause, he observed, "I know in whom I have believed, and that he is able to keep that which I have committed unto him until that day." When his sufferings were great, and he felt as if he were dying, he would say in broken accents, "Come—Lord—Jesus—come quickly." But he would add, "I pray—for—patience." He frequently repeated, "I know that my Redeemer liveth. Whom I shall see for myself, and mine eyes shall behold, and not another." On his daughter's observing what a fine day it was, and how calm the water was, he said, smiling, "Just like my mind, my dear—not a wave—unruffled." One morning being asked how he had

rested the preceding night, he replied, "The Lord has spared my life one night longer; but I never longed for any thing so really, as to die and to be with my Saviour." Towards the close of his last sickness, he exclaimed with emphasis and in a voice stronger than usual—"I am now ready to be offered,

and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."

ORDINATIONS, &c.

Feb. 9, Wm. W. Hall recently a student at the Newton Theological Institution, was ordained as pastor of the Baptist church and society at North Marshfield, Mass. Sermon by Rev. Silas Hall.

March 3, Mr. Benjamin Ropes was ordained at Haverhill, N. H. as an evangelist. Sermon by Rev. Timothy Spaulding.

March 10, Mr. Enoch T. Winter was ordained pastor of the Baptist church at Bradford, N. H.

March 17, Mr. Norman Fox was ordained in the Baptist meeting house, Chester, N. Y.

The new and beautiful meeting house, erected by the Baptist church in Hartford, Con. was dedicated, March 23. Sermon by the pastor of the church, Rev. G. F. Davis.

March 27, the branch of the Federal street Baptist church at South Boston was constituted an independent church, by the name of the South Baptist church, Boston. Sermon by Rev. H. Malcom, from 1 Sam. 30 : 6.

April 21, William Pollard and Thomas Barras, were ordained at New York. They were both from England.

April 27, Henry Vogell was ordained at Vernon, Oneida co. N. Y. Sermon by the Rev. P. P. Brown.

April 28, Mr. Eaton Mason was ordained at Springfield, N. H. Sermon by the Rev. Ira Person.

May 3, Rev. Bela Wilcox was installed pastor of the Baptist church, Marblehead, Mass.

May 3, Isaac Wescott was ordained at Whiting, Vt. Rev. L. J. Reynolds preached.

May 22, a new Baptist meeting house was opened in Fluvanna Co. Va.

June 2, Prosper Powell was ordained as an evangelist, at Richland, Vt. Sermon by Rev. Marvin Grow.

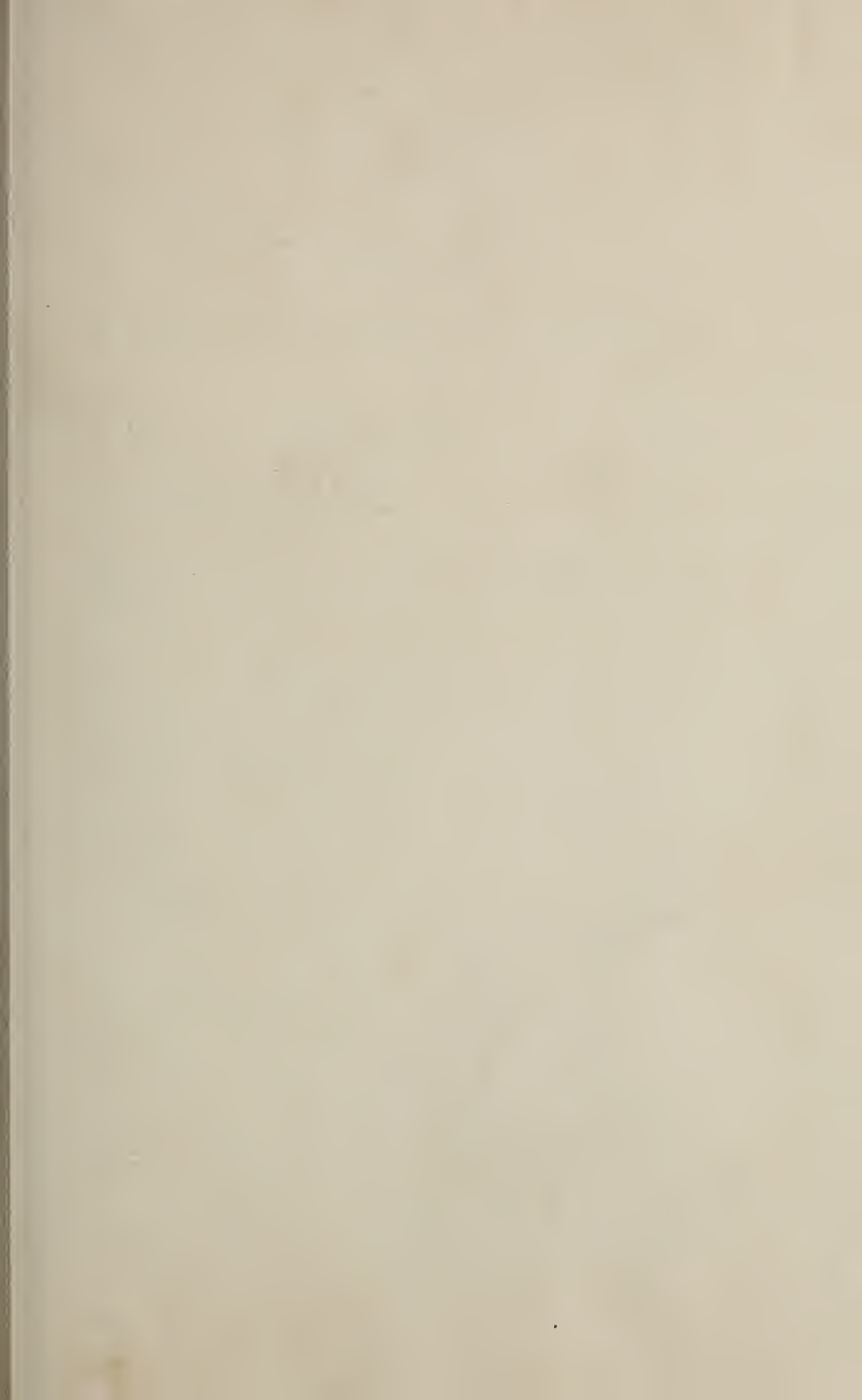
Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from April 25, to June 25, 1831.

From the Madison For. Miss. Soc. Aux. &c. per Rev. D. Hascall, Treas. to be appropriated as follows :		
General purposes,	- - - - -	48,96
Bible in Burmah,	- - - - -	27,79
Education of Burman female children,	- - - - -	23,25
		<hr/> 100,00
Hancock Miss. Soc. Aux. &c. Me. per Rev. J. Gillpatrick, by the hand of Mr. J. Faulkner, viz.		
Male Pri. Soc. in Sedgwick,	- - - - -	5,00
Female do. do.	- - - - -	12,50
do. do. in Surrey and Ellsworth,	- - - - -	8,73
do. do. in Hancock,	- - - - -	12,24
Male do. do.	- - - - -	6,45
Female do. in Eden,	- - - - -	7,81
Second do. in Sedgwick,	- - - - -	8,00
Female do. in Bluehill,	- - - - -	8,00
do. do. in Trenton,	- - - - -	2,00
Male do. in Ellsworth,	- - - - -	5,25
Rev. Amos Allen, being part of a legacy of the late Solomon Billings, of Brook-		
ville, for charitable purposes,	- - - - -	12,00
Thomas Perkins and family, Penobscot,	- - - - -	2,00
Individuals in Mount Desert,	- - - - -	2,98
Friend to missions in Eden,	- - - - -	31
do. do. in Ellsworth,	- - - - -	50
Individuals in Bluehill,	- - - - -	5,00
Contribution in Ellsworth, at the annual meeting of the Hancock Aux.	- - - - -	3,39
		<hr/> 102,16
A stranger, for Bur. Miss.	- - - - -	2,83
Rhode Isl. Bap. State Con. for For. Miss. per N. Waterman, Jr. Esq. Treas.	- - - - -	100,00
Bap. Fem. Miss. Soc. of Seekonk, Mass. Aux. &c. by Mrs. Anna Grafton, Pres. for the Bur. Miss.		
per Rev. Benj. C. Grafton,	- - - - -	25,50
Unknown friend in Aurora, Portage Co. Ohio, for For. Miss. per Mr. B. Rouse, Cleaveland, Ohio,	- - - - -	6,00
Dea. James Loring, Treas. Boston Bap. For. Miss. Soc. contributed by Juv. Miss. Soc. of the Sab. Sch.		
in Bap. Ch. Union-St. Boston, per Miss Sarah Jepson, Treas. for female schools in Burmah,	- - - - -	8,24
Mr. Goodale, of South Boston, towards procuring a bell for Thomas Miss. Sta. per Mr. Walton,	- - - - -	50
Mr. Robert Scott, Amesbury, for Bur. Bib. per Messrs. Lincoln & Edmands,	- - - - -	3,00
Board of Bap. State Con. of N. C. per H. Austin, Esq. Treas. for Bur. Miss.	- - - - -	120,00

Dea. James Fosdick, Treas. Middlesex and Norfolk Miss. Soc. for the following objects :	
Foreign missions,	369,70
Burman mission,	10,00
Education of Burman youth,	14,30
Burman Bible,	23,00
	417,00
Oxford, Me. Miss. Soc. Aux. &c. for For. Miss. per Rev. A. Wilson,	18,00
Elder Nathl Chase, of Bucksport, Me. for Indian missions, per Rev. A. Wilson,	81
Female For. Miss. Soc. of the First Baptist Church, Philadelphia, per Rev. W. T. Brantly,	100,00
Pennsylvania Bap. Miss. Soc. per Rev. Samuel Huggens, Treas. having been contributed as follows :	
Sansom Street Female Miss. Soc	33,50
Foreign Miss. Soc. of the First Bap. Church, Philadelphia, per Mr. Wm. Smith,	50,00
Sansom-Street Fem. Miss. Soc. for Burman schools, 2C—Foreign miss. 75—Indian miss. 75,	170,00
Rev. Joseph Walker, in full of ten dollars,	6,50
	260,00
Forwarded by Rev. W. T. Brantly,	
C. Entzinger, Esq. of St. Matthews Parish, Orangeburg District, S. C. being the second payment towards 500 dolls. to aid in translating the Scriptures in Burmah, per Rev. B. Manly,	50,00
A friend in Wells, Me. "for publishing the glorious gospel to the poor pagans," per Capt. J. Littlefield,	10,00
Dea James Loring, Treas. of the Boston Bap. For. Miss Soc having been contributed by the Primary For. Miss. Soc. of the Charles-Street Bap. church and congregation, Boston, for foreign missions, per Dea. S. Lothrop, Treas	
	99,75
F. Davis, Jr. Esq. of Detroit, Michigan, for Indian stations in that Territory,	10,00
Wm. Colgate, Esq. of New York, having been contributed as follows :	
Courtland Miss Soc. Aux. &c. per Rev. Alfred Bennett,	160,00
Seneca Association Miss Soc. one gold ring and cash,	88,00
Oliver-Street Fem. Miss. Soc. per Mrs. Mary Purser,	20,00
Oliver-Street Fem. Miss. Soc. per Rev. S. I. Cone, for general purposes,	65,00
A friend for the Burman mission, per W. Colgate, Esq.	100,00
Edward Probyn, Esq. for do.	50,00
	1248,00
A female disciple, Orleans, Mass. for the Burman miss. per Mr. Harris,	1,00
John T. Anderson, Esq. of Hanover Co. Va. towards the education of a Burman child to be called Francis Ann Anderson, per Rev. L. Rice,	10,00
A constant reader of the Missionary Magazine, for the Burman mission,	5,00
Mr. A. Baldwin, of Townsend, Mass. for the Burman mission, per Mr. Wright,	2,00
Mr Jacob C Woods, Executor of the will of Miss Louisa Smith, late of Walpole Norfolk Co. Mass. per Rev. Moses Curtis, of Medfield, Mass. being a legacy for missionary purposes,	300,00
Penobscot Foreign Miss. Soc. Aux. &c. per Mr. Levi Morrill, Treas.—thirteen dollars by Dea. Benj. Greene, and sixty dollars from Elder Hatch,	73,00
Ladies Miss. Soc. of Robertville, S. C. forwarded by Mrs. Phoebe M. Robert, Sec. for the Bur. miss.	56,00
Mrs Sally Purmort, of Jay, Essex Co. N. Y. by Mr. Sawyer, four dollars, being proceeds of a gold necklace,	4,50
H B Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Messrs. Lincoln & Edmands, vtz. Watertown church, N. Y. to educate a Burman child to be called Jacob Knapp, after their pastor, being the first instalment,	10,00
For Burman Bible,	100,00
For Burman mission,	115,00
	225,00
Friends in Beverly, Mass. belonging to Rev. Mr. Aldrich's Society, being the first payment towards educating a Burman child to be called Francis Macomber, per Rev. Mr. Aldrich,	
	25,00
Young Ladies Judson Society, of Cambridge, for the education of Burman females, under the care of Mrs. Wade, per L. Farwell, Esq.	
	50,00
Mrs. Susannah Hobart, of Ashburnham, per J. Conant, Esq.	2,00
A friend, for the support of Eliza Greene, at the Valley Towns station,	30,00
Burman schools,	60,00
Indian do. in the United States,	50,00
	140,00
Per Rev. Henry Grew,	
Hudson River Bap. Association,	100,00
Troy, N. Y. Baptist Fem. Miss. Soc. for the Bur. mission, per Mrs. Mahala Dennison, Sec.	13,00
Baptist Church in Troy, N. Y. for the Bur. miss. per Rev. B. M. Hill, Pastor,	20,00
	133,00
Forwarded by Rev. S. H. Cone,	
Dea. Amasa Brown, Treas. of Black River Miss. Soc. N. Y.	100,00
Thirteen dollars for printing the Bible in Burmah, the remainder for Bur. miss.	
Watertown church, N. Y. towards the support and ed. of a Bur. child, named Jacob Knapp,	13,00
A youth, for Bur. Miss.	1,00
	114,00
Forwarded by Rev. Jesse Elliot, by the hand of Mr. Abner Webb,	
From York Me. Bap. Miss. Soc. Aux. &c. per A. Smith, Jr. Treas. contributed as follows :	
Dr. James Ayre,	5,00
Daniel Appleton, North Buxton,	2,50
Rev. Frederic Clark, Saco,	2,00
Daniel Bickford,	1,40
Cornish Female Society, for Bur. mission,	2,25
Friend, for Burman mission,	3,00
	16,15
By Elder Houghton,	
The Baptist church in Rowe, Mass. for printing the Bible in Burmah, per Mr. P. Hall,	4,12
	H. LINCOLN, Treas.

TO READERS AND CORRESPONDENTS.

AN account of the revival of religion at Troy, and other deferred articles, will appear in our next Number.

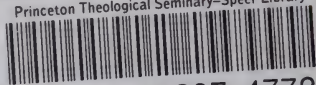


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